

*Celebrate his triumph!
Continue his work!*

The Commemoration of Absalom Jones
3 February 2024

10:30 AM The Holy Eucharist



The Cathedral
Church of **Saint John**
the Divine

**THE COMMEMORATION OF ABSALOM JONES
THE HOLY EUCHARIST**

The Right Reverend Andrew ML Dietsche, *Celebrant*
XVI Bishop of New York

The Reverend Yejide Peters Pietersen, *Preacher*
Associate Dean and Director for Formation,
Berkeley Divinity School at Yale

PRELUDE

In Quiet Mood Florence Price

Malik Jardine, *Organ*

Over My Head Traditional

Jay Hoggard, *Vibraphone*
Patience Higgins, *Saxophone*
Chris Almeida, *Drums*
Jae Lee, *Piano*
Bim Stasberg, *Bass*

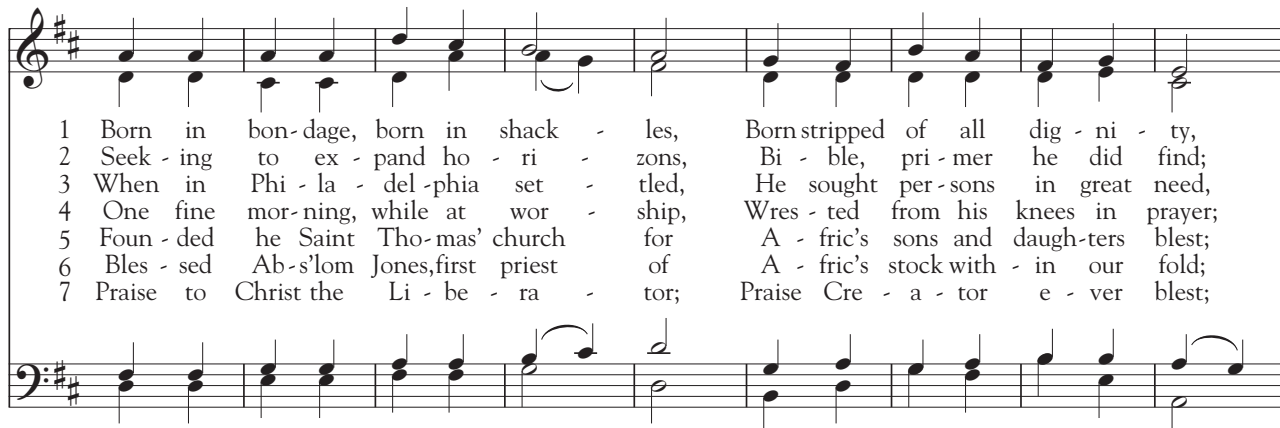
INSTRUMENTAL CALL TO WORSHIP

Drumming by Devin Grandison and Ayodele Maakheru

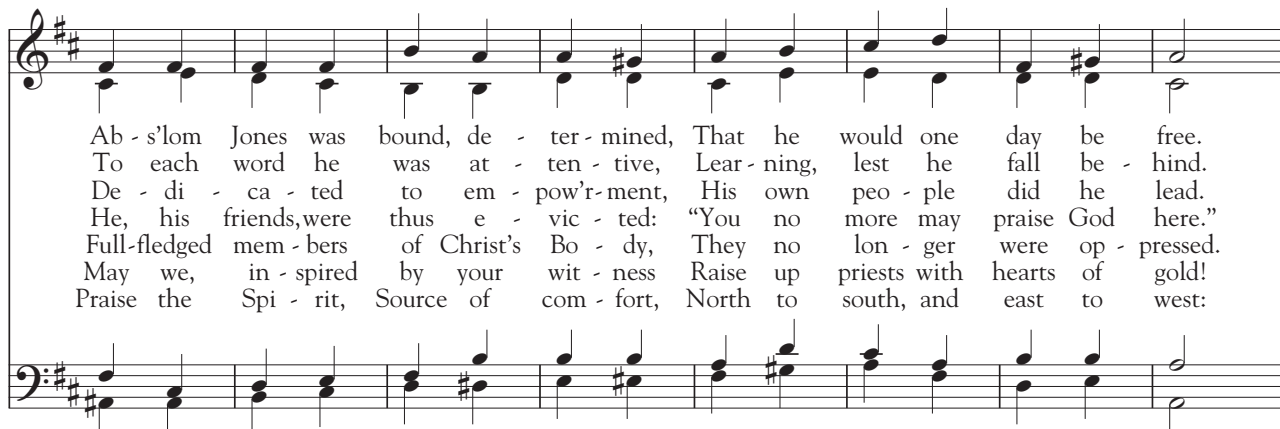
The People stand, as able.

ENTRANCE HYMN

Sung by All.



1 Born in bon-dage, born in shack - les, Born stripped of all dig - ni - ty,
 2 Seek - ing to ex - pand ho - ri - zons, Bi - ble, pri - mer he did find;
 3 When in Phi - la - del - phia set - tled, He sought per - sons in great need,
 4 One fine mor - ning, while at wor - ship, Wres - ted from his knees in prayer;
 5 Foun - ded he Saint Tho - mas' church for A - fric's sons and daugh - ters blest;
 6 Bles - sed Ab - s'lom Jones, first priest of A - fric's stock with - in our fold;
 7 Praise to Christ the Li - be - ra - tor; Praise Cre - a - tor e - ver blest;



Ab - s'lom Jones was bound, de - ter - mined, That he would one day be free.
 To each word he was at - ten - tive, Lear - ning, lest he fall be - hind.
 De - di - ca - ted to em - pow'r - ment, His own peo - ple did he lead.
 He, his friends, were thus e - vic - ted: "You no more may praise God here."
 Full - fledged mem - bers of Christ's Bo - dy, They no lon - ger were op - pressed.
 May we, in - spired by your wit - ness Raise up priests with hearts of gold!
 Praise the Spi - rit, Source of com - fort, North to south, and east to west:



Bles - sed Ab - s'lom, leads us, guides us, In the bonds of u - ni - ty.
 Bles - sed Ab - s'lom, li - be - rates us From the pri - son of our mind.
 Bles - sed Ab - s'lom, pray that we from All in - diff - rence may be freed.
 Bles - sed Ab - s'lom, pray that we may Stand stead - fast and per - se - vere.
 Bles - sed Ab - s'lom, pray that we may Be the church at Christ's beh - est.
 Bles - sed Ab - s'lom, pio - neer, pro - phet May your sto - ry long be told!
 Bles - sed Ab - s'lom, priest, ex - em - plar, In God's bo - som now at rest.

Words: Harold T. Lewis (b. 1947)

Music: *Lauda Anima*, John Goss (1869)

THE ACCLAMATION AND COLLECT FOR PURITY

Bishop Blessed be the one, holy, and living God.

People Glory to God for ever and ever.

The Bishop continues

ALmighty God, to you all hearts are open, all desires known, and from you no secrets are hid: Cleanse the thoughts of our hearts by the inspiration of your Holy Spirit, that we may perfectly love you, and worthily magnify your holy Name; through Christ our Lord.

People Amen.

SONG OF PRAISE

Led by the Festival Choir.

Come Let Us Worship the Lord in the Beauty of Holiness

COME let us worship the Lord
 In the beauty of holiness.
 Give Him the honour,
 Give Him the praise.
 Come let us worship the Lord
 Let's give Him the praise!

Worship Him! Worship Him!
 Give our God the glory,
 Give our God the praise.
 Worship Him! Worship Him!
 Come let us worship the Lord
 Let's give Him the praise!

Words and Music: The Reverend Clay Evans; Arr. Nico Schlenker

THE COLLECT OF THE DAY

Bishop The Lord be with you.

People And also with you.

Bishop Let us pray.

SET us free, heavenly Father, from every bond of prejudice and fear; that, honoring the steadfast courage of your servant Absalom Jones, we may show forth in our lives the reconciling love and true freedom of the children of God, which you have given us in your Son our Savior Jesus Christ; who lives and reigns with you and the Holy Spirit, one God, now and for ever.

People Amen.

The People are seated.

**A READING FROM THE BOOK
OF THE PROPHET ISAIAH**

A SHOOT shall come out from the stump of Jesse,
and a branch shall grow out of his roots.
The spirit of the LORD shall rest on him,
the spirit of wisdom and understanding,
the spirit of counsel and might,
the spirit of knowledge and the fear of the LORD.
His delight shall be in the fear of the LORD.

He shall not judge by what his eyes see,
or decide by what his ears hear;
but with righteousness he shall judge the poor,
and decide with equity for the meek of the earth;
he shall strike the earth with the rod of his mouth,
and with the breath of his lips he shall kill the wicked.
Righteousness shall be the belt around his waist,
and faithfulness the belt around his loins. (11:1-5)

Reader Here what the Spirit is saying to God's people.

People Thanks be to God.

PSALM 137:1-6

Led by the Festival Choir.

Lisha Epperson, *Reader*
Joshua Coyne, *Violin*

Refrain

How shall we sing the Lord's song in a strange land?

By the waters of Babylon we sat down and wept,
when we remembered you, O Zion.

As for our harps, we hung them up
on the trees in the midst of that land. *Refrain.*

For those who led us away captive
asked us for a song,
and our oppressors called for mirth:
"Sing us one of the songs of Zion."

How shall we sing the Lord's song upon an alien soil. *Refrain.*

If I forget you, O Jerusalem,
let my right hand forget its skill.

Let my tongue cleave to the roof of my mouth
if I do not remember you,
if I do not set Jerusalem above my highest joy. *Refrain.*

Music: Justin Dehnert

A READING FROM THE LETTER OF PAUL TO THE GALATIANS

FOR freedom Christ has set us free. Stand firm,
therefore, and do not submit again to a yoke of slavery.

Listen! I, Paul, am telling you that if you let yourselves be circumcised, Christ will be of no benefit to you. Once again I testify to every man who lets himself be circumcised that he is obliged to obey the entire law. You who want to be justified by the law have cut yourselves off from Christ; you have fallen away from grace. For through the Spirit, by faith, we eagerly wait for the hope of righteousness. (5:1-5)

Reader Here what the Spirit is saying to God's people.

People Thanks be to God.

ANTHEM

Led by the Festival Choir.

My Heavenly Father Watches Over Me

Charles H. Gabriel
(1856-1932)

Jeannine Otis, *Song Leader*

Jay Hoggard, Patience Higgins, *Soloists*

All are invited to join in singing the Refrain

Refrain

I trust in God, I know he cares for me,
On mountain bleak or on the stormy sea;
Though billows roll, he keeps my soul,
My heav'nly Father watches over me.

W. C. Martin

The People stand, as able.

HYMN BEFORE THE GOSPEL

Led by Naomi Randolph and Tara Nachtigall.

Refrain

Lead me, guide me, a - long the way, For _____ if you
lead me, I can - not stray. Lord, _____ let me walk each
day with Thee. Lead me, Oh Lord, lead me. _____

Fine

1 I am weak _____ and I need thy strength and power to _____ help me
2 Help me tread _____ in the paths of right - eous - ness, be my aid when
3 I am lost _____ if you take your hand from me, I am blind with -

o - ver my weak - est hour; Help me through the dark - ness thy
Sa - tan and sin op - press; I am put - ting all _____ my
out _____ thy light to see; Lord, just al - ways let me thy

D.C.

face to see, Lead me, Oh, Lord, _____ lead me. _____
trust in thee. Lead me, Oh Lord, _____ lead me. _____
ser - vant be. Lead me, Oh Lord, _____ lead me. _____

Words: Harold T. Lewis (b. 1947)

Music: *Lead Me, Guide Me*, Doris Akers

The People stand, as able.

A READING FROM THE HOLY GOSPEL

Deacon The ✝ Holy Gospel of our Savior Jesus Christ according to John.

People Glory to you, Lord Christ.

THIS is my commandment, that you love one another as I have loved you. No one has greater love than this, to lay down one's life for one's friends. You are my friends if you do what I command you. I do not call you servants any longer, because the servant does not know what the master is doing; but I have called you friends, because I have made known to you everything that I have heard from my Father. (15:12-15)

MI mandamiento es este: Que se amen unos a otros como yo los he amado a ustedes. El amor más grande que uno puede tener es dar su vida por sus amigos. Ustedes son mis amigos, si hacen lo que yo les mando. Ya no los llamo siervos, porque el siervo no sabe lo que hace su amo. Los llamo mis amigos, porque les he dado a conocer todo lo que mi Padre me ha dicho. (15:12-15)

Diácono El Evangelio del Señor.

Pueblo Te alabamos, Cristo Señor.

After opening prayer, the people sit.

THE SERMON

The Reverend Yejide Peters Pietersen
*Associate Dean and Director for Formation,
Berkeley Divinity School at Yale*

THE NICENE CREED

Said by All, standing as able.

WE believe in one God,
the Father, the Almighty,
maker of heaven and earth,
of all that is, seen and unseen.

We believe in one Lord, Jesus Christ,
the only Son of God,
eternally begotten of the Father,
God from God, Light from Light,
true God from true God,
begotten, not made,
of one Being with the Father.
Through him all things were made.
For us and for our salvation
he came down from heaven:
by the power of the Holy Spirit
he became incarnate from the Virgin Mary,
and was made man.

For our sake he was crucified under Pontius Pilate;
he suffered death and was buried.
On the third day he rose again
in accordance with the Scriptures;
he ascended into heaven
and is seated at the right hand of the Father.
He will come again in glory
to judge the living and the dead,
and his kingdom will have no end.

We believe in the Holy Spirit,
the Lord, the giver of life,
who proceeds from the Father and the Son.
With the Father and the Son
he is worshiped and glorified.
He has spoken through the Prophets.

We believe in one holy catholic
and apostolic Church.
We acknowledge one baptism
for the forgiveness of sins.
We look for the resurrection of the dead,
✝ and the life of the world to come. Amen.

THE PRAYERS OF THE PEOPLE

Leader (English)

To the Creator of all races and peoples, who loves each of us for our uniqueness, we offer our prayers, saying “Lord of all, hear your children.”

We pray for the Universal Church: that it will strive to promote the dignity of every human being and be a witness and sign of unity among all peoples. We pray especially for Michael, Presiding Bishop of the Episcopal Church; for Andrew, Matthew, Allen, and Mary, our Bishops; and for all priests, deacons, and laity of our Diocese.

Leader Lord of all,
People Hear your children.

Leader (Yoruba)

We pray for the world: that all nations and communities will be graced with peace and happiness; that care for all of God’s creation will be a priority; and that we each may see all people as members of one human family. We pray especially, in this time of war, for a just and lasting peace in the Holy Land, where the Prince of Peace was born.

Leader Lord of all,
People Hear your children.

Leader (Haitian Creole)

We pray also for our own nation and leaders: that they will protect the powerless, not only the powerful; that they will be guided by your values, not votes, by what is right, not popular, by what is just, not expedient; and that our national, state, and local governments will be responsive to the needs of everyone, especially the poor.

Leader Lord of all,
People Hear your children.

Leader (Cantonese)

We pray for the children of the world, especially those who suffer from discrimination, warfare, oppression, disease, hunger, and being orphaned; and for children here at home who silently witness so many ills of our society: that they may be delivered from distress and grow up to enjoy a better world.

Leader Lord of all,
People Hear your children.

Leader (English)

We pray also for children who lack quality education, including here in our own nation: that education may become equal for all, and not dependent on skin color, economic status, or neighborhood.

Leader Lord of all,
People Hear your children.

Leader (French)

We pray for all who bear financial burdens, especially those who are unemployed and those who work yet do not earn a living wage: that they may share in your abundance.

Leader Lord of all,
People Hear your children.

Leader (Spanish)

We pray for all workers: that they may have adequate income and decent working conditions, housing, education, and health care. May they be afforded the opportunity to thrive in this land of plenty.

Leader Lord of all,
People Hear your children.

Leader (German)

We pray for God’s beloved children who are exploited sexually or forced to work: that those who are trafficked might know healing and justice; that those who exploit them will come to repentance and conversion; and that all might live in such a way that others are not made to pay the price for the comfort and convenience of a few.

Leader Lord of all,
People Hear your children.

Leader (Garufuna)

We give thanks for those who have struggled and continue to struggle for civil rights and economic justice, and we commend to you those who were killed doing this work, especially Blessed Martin Luther King, Jr., Blessed Jonathan Daniels, Blessed Oscar Romero, Blessed Dorothy Stang, Blessed Dorothy Kazel, Blessed Maura Clarke, and Blessed Ita Ford.

Leader Lord of all,
People Hear your children.

Leader (American Sign Language)

We pray for all the departed, especially those who died as victims of hatred, mistrust, and broken systems, and those who died too young or too soon; that they may rest peacefully.

Leader Lord of all,
People Hear your children.

Leader (English)

We pray that you will strengthen our commitment to abolishing social structures that inhibit economic, educational, and social advancement of the vulnerable. May we follow the righteous examples of Blessed Enmegahbowh (John Johnson), Blessed Florence Li Tim-Oi, Blessed Pauli Murray, Blessed Barbara Harris, and Blessed Absalom Jones, as we honor their lives and witness this day.

Leader Lord of all,
People Hear your children.

The Bishop concludes the Prayers with this Collect

ALmighty God, source of our life, we acknowledge you as Creator of all people of every race, language, and way of life. Help us to see each other as you see us: your children loved into being and sustained by your parental care. Keep watch over our hearts, that the evil of racism will find no home within us. Direct our spirits to work for justice and peace, that all oppressive barriers to your grace will fall. In Jesus’ name we pray. Amen.

CONFESSION OF SIN & ABSOLUTION

*Written by youth members of Grace Church/La Gracia, White Plains
under the guidance of Lauren Reid and Ashley Elliott.*

Bishop

Let us confess our sins against God and our neighbor.

Reader

ALMIGHTY God,
We acknowledge how we have sinned against you and
willfully turned away from you.

We apologize for those acts we have done in vain. We are
sorry for sinning against you,

in what we think, what we say, and what we do.

We're sorry for those times when we have seen something
wrong, and haven't done anything to make it right.

We come to you humbly;

Please forgive us, for Jesus's sake, for our sins and the ungood
we have done.

We promise to be better in the future,
and to treat everybody the way we want to be treated,
regardless of their differences.

Please forgive us so that we may move on and be the people
you want us to be;

through Jesus Christ our Lord and Savior. Amen.

Bishop

ALMIGHTY God have mercy on you, forgive you all
your sins through the grace of Jesus Christ, strengthen
you in all goodness, and by the power of the Holy
Spirit keep you in eternal life.

People Amen.

THE PEACE

Bishop The peace of Christ be always with you.

People And also with you.

After exchanging a greeting in the name of the Lord, the People are seated.

WELCOME

OFFERING IN SUPPORT OF BLACK HIGHER EDUCATION

Offerings today will be donated to Absalom Jones Fund for Episcopal Historically Black Colleges and Universities (HBCUs), which supports two institutions affiliated with the Episcopal Church since the 1800s: Saint Augustine's University in Raleigh, North Carolina, and Voorhees University in Denmark, South Carolina. Donations to these HBCUs (divided equally between the two) help support scholarships and financial aid for students in need, as well as funding for quality facilities, faculty recruitment, and retention, and the development of religious life on campus. As Presiding Bishop Michael Curry has stated "That is a living legacy of Absalom Jones, who was born into slavery; his learning how to read led to his eventual emancipation from slavery and his work to bring slavery to an end and bear witness to the Gospel."



Please be generous in your giving!

Online Donations

<https://dioceseny.org/ednyevent/absalom-jones-2023/>

Zelle Donations

Payable to: Union of Black Episcopalians

Memo: "AJ Fund for HBCUs"

Send to: NYCHAPTERUBE@gmail.com

Check Donations

Payable to the Union of Black Episcopalians

Memo: Absalom Jones Fund for HBCU

Mail to:

Mabel Wernham, Treasurer

2040 Bruckner Blvd. Apt 14A, Bronx, NY 10473

OFFERTORY ANTHEM

Sung by the Festival Choir.

David Danced Before The Lord

from the Duke Ellington Sacred Mass

Darrell Smith, Ph.D., Joshua Coyne, *Directors*

Kim Kalesti, Marion Cowings, Dorian Lake, *Soloists*

AC Lincoln, Yvonne Curry, Rita Tuitt, *Dancers*

With gratitude to Mercedes Ellington
and Jaia Boards

Featuring

The Youth Big Band of Jazz House Kids

The Festival Choir

DAVID up and danced
David danced before the Lord
He danced before the Lord with all his might

Psalteries, timbrels

Harp and cymbals

Rang out loud and clear

Shouting, singing

Trumpets bringing

Joy to every ear

David up and danced

David danced before the Lord

He danced before the Lord with all his might

The People stand, as able.

PRESENTATION ANTHEM

Led by the Festival Choir.

I'm Gonna Sing When The Spirit Says Sing Arr. Justin Dehnert

Bobby Harden, *Soloist*

- 1 I'm goin'a sing when the Spirit says sing,
I'm goin'a sing when the Spirit says sing,
I'm goin'a sing when the Spirit says sing,
and obey the Spirit of the Lord.
- 2 I'm goin'a pray when the Spirit says pray,
I'm goin'a pray when the Spirit says pray,
I'm goin'a pray when the Spirit says pray,
and obey the Spirit of the Lord.
- 3 I'm goin'a moan when the Spirit says moan,
I'm goin'a moan when the Spirit says moan,
I'm goin'a moan when the Spirit says moan,
and obey the Spirit of the Lord.
- 4 I'm goin'a shout when the Spirit says shout,
I'm goin'a shout when the Spirit says shout,
I'm goin'a shout when the Spirit says shout,
and obey the Spirit of the Lord.

THE GREAT THANKSGIVING

The People remain standing.

Bishop The Lord be with you.
People And also with you.
Bishop Lift up your hearts.
People We lift them to the Lord.
Bishop Let us give thanks to the Lord our God.
People It is right to give God thanks and praise.

The Bishop continues

WE praise you and we bless you, holy and gracious
God, source of life abundant. From before time you
made ready the creation. Your Spirit moved over the
deep and brought all things into being: sun, moon, and stars;
earth, winds, and waters; and every living thing.

You made us in your image, and taught us to walk in your
ways. But we rebelled against you, and wandered far away;
and yet, as a mother cares for her children, you would not
forget us. Time and again you called us to live in the fullness
of your love. And so this day we join with Saints and Angels
in the chorus of praise that rings through eternity, lifting our
voices to magnify you as we sing:

SANCTUS

Sung by the Festival Choir.

Welcome Table Mass Arr. Dr. Kim Harris and Rodger Holland

The Bishop continues

GLORY and honor and praise to you, holy and living God. To deliver us from the power of sin and death and to reveal the riches of your grace, you looked with favor upon Mary, your willing servant, that she might conceive and bear a son, Jesus the holy child of God.

Living among us, Jesus loved us. He broke bread with outcasts and sinners, healed the sick, and proclaimed good news to the poor. He yearned to draw all the world to himself yet we were heedless of his call to walk in love. Then, the time came for him to complete upon the cross the sacrifice of his life, and to be glorified by you.

On the night before he died for us, Jesus was at table with his friends. He took bread, gave thanks to you, broke it, and gave it to them, and said: "Take, eat: This is my Body, which is given for you. Do this for the remembrance of me."

As supper was ending, Jesus took the cup of wine. Again, he gave thanks to you, gave it to them, and said: "Drink this, all of you: This is my Blood of the new Covenant, which is poured out for you and for all for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."

Now gathered at your table, O God of all creation, and remembering Christ, crucified and risen, who was and is and is to come, we offer to you our gifts of bread and wine, and ourselves, a living sacrifice. Pour out your Spirit upon these gifts that they may be the Body and Blood of Christ. Breathe your Spirit over the whole earth and make us your new creation, the Body of Christ given for the world you have made.

In the fullness of time bring us, with Blessed Mary the Godbearer, Blessed John the Divine, Blessed Absalom Jones, and all your saints, from every tribe and language and people and nation, to feast at the banquet prepared from the foundation of the world.

Through Christ and with Christ and in Christ, in the unity of the Holy Spirit, to you be honor, glory, and praise, for ever and ever.

People AMEN.

THE LORD'S PRAYER*Sung by the Festival Choir.**The Lord's Prayer*

Albert Hay Malotte (1895-1964)

FRACTION ANTHEMS*Bishop* We break this bread to share in the Body of Christ.*People* We who are many are one body, for we all share in the one bread.

AGNUS DEI*Sung by the Festival Choir.**Agnus Dei*

Arr. Kim Harris and Rodger Holland

INVITATION TO COMMUNION*Bishop* The Gifts of God for the People of God.*The People then sit.*

The Holy Communion is distributed under the forms of both Bread and Wine. In the interest of public health, the Cathedral does not practice intinction, that is, the dipping of the Bread into the Wine. It is the faith of the Church that Jesus gives himself in the Sacrament whether it is received in only one kind or both. Gluten- free Wafers are available; please make your need known to the communion minister.

ANTHEMS*Sung by the Festival Choir.**A Quiet Place*

Transcr. Dorian Lake

THERE is a quiet place
 Far from the rapid pace
 Where God can soothe my troubled mind

Sheltered by tree and flow'r
 There in my quiet hour
 With Him, my cares are left behind

Whether a garden small
 Or on a mountain tall

New strength and courage, there, I find
 Then from this quiet place

I go prepared to face
 A new day with love for all mankind

There is a quiet place
 Far from the rapid pace
 Where God can soothe my troubled mind

Sheltered by tree and flow'r
 There in my quiet hour

With Him my cares are left behind

Whether a garden small
 Or on a mountain tall

*Heaven**from the Duke Ellington Sacred Mass*

Jay Hoggard, *Vibraphone*
 Patience Higgins, *Saxophone*
 Chris Almeida, *Drums*
 Jae Lee, *Piano*
 Bim Stasberg, *Bass*

*The People stand, as able.***POST COMMUNION PRAYER***Bishop* Let us pray.*All say together*

GOD of abundance, you have fed us with the bread
 of life and cup of salvation; you have united us with
 Christ and one another; and you have made us one
 with all your people in heaven and on earth. Now send us
 forth in the power of your Spirit, that we may proclaim your
 redeeming love to the world and continue for ever in the risen
 life of Christ our Savior. Amen.

THE AFRICAN-AMERICAN NATIONAL ANTHEM

Led by Naomi Randolph and Tara Nachtigall.

1 Lift ev-ery voice and sing till earth and heav - en ring, ring with the har - mo - ny of
 2 Sto - ny the road we trod, bit - ter the chast-'ning rod, felt in the days when hope un -
 3 God of our wear - y years, God of our si - lent tears, thou who hast brought us thus far

lib - er - ty. Let our re - joic - ing rise high as the list - 'ning_ skies; let it re -
 born_ had died; yet, with a stead - y beat, have not our wear - y_ feet come to the
 on_ the way; thou who hast by thy might led us in - to the_ light; keep us for

sound loud as the roll - ing sea. Sing a song full of the faith that the dark past has
 place for which our par - ents sighed? We have come o - ver a way that with tears has been
 ev - er in the path, we pray. Lest our feet stray from the pla - ces, our God, where we

taught us; sing a song full of the hope that the pres - ent has brought us; fac - ing the
 wa - tered; we have come, tread - ing our path through the blood of the slaugh - tered, out from the
 met thee; lest, our hearts drunk with the wine of the world, we for - get thee; shad - owed be -

ris - ing sun of our new day be - gun, let us march on, till vic - to - ry_ is won.
 gloom - y past, till now we stand at_ last, where the white gleam of our bright star_ is cast.
 neath thy hand may we for ev - er_ stand, true to our God, true to our na - tive land.

Words: James Weldon Johnson
 Music: J. Rosamond Johnson

THE BLESSING & DISMISSAL

The Bishop blesses the People, and the People respond "Amen."

Deacon Let us go forth in the name of Christ.

People Thanks be to God.

HYMN IN PROCESSION

Sung by All.

1 We are march - ing in the light of God, We are march-ing in the
2 Si - ya - hamb' e - ku - kha nyen'kwen-khos', si - ya hamb' e - ku - kha -
3 Mar - cha - re - mos en la luz de Dios, Mar - cha - re - mos en la

light of God, We are march - ing in the light of God, we are march-ing in the
nyen'kwen-khos. Si - ya - hamb' e - ku-kha-nyen'kwen-khos', si - ya - hamb' e - ku kha-
luz de Dios. Mar-cha - re - mos en la luz de Dios, mar - cha - re - mos en la

(God.) _____
(-khos'.) _____
(Dios.) _____ (Oo) _____

light of, the light of God. We are march-ing, march-ing, we are march-ing,
nyen'kwen, kha nyen'kwen-khos'. Si - ya - ham - ba, ham - ba, si - ya - ham - ba,
luz de la luz de Dios. Mar-cha - re - mos, re - mos, mar-cha - re - mos,

(God.) _____
(-khos'.) _____
(Dios.) _____

march-ing, we are march-ing in the light of, the light of God. We are march-ing,
ham - ba, si - ya - hamb' e - ku-kha nyen'kwen, kha nyen'kwen-khos'. Si - ya - ham - ba,
re - mos, mar-cha - re - mos en la luz de la luz de Dios. Mar-cha - re - mos,

(Oo) _____

march-ing, we are march-ing, march-ing, we are march-ing in the light of God.____
ham - ba, si - ya - ham - ba, ham - ba, si - ya - hamb' e - ku - kha-nyen'kwen - khos'.____
re - mos, mar-cha - re - mos, re - mos, mar-cha - re - mos en la luz de Dios.____

POSTLUDE

Toccata on “Amazing Grace”

Chris Pardini

Malik Jardine, *Organ*

Music for the Reception provided by

Charles Lovell, *Piano*
 Bim Strasberg, *Bass*
 Chris Almeida, *Drums*

PARTICIPANTS**Celebrant**

The Right Reverend Andrew ML Dietsche
XVI Bishop of New York

Preacher

The Reverend Yejide Peters Pietersen
*Associate Dean and Director for Formation,
 Berkeley Divinity School at Yale*

Clergy of the Bishop's Staff

The Right Reverend Matthew F. Heyd
Bishop Coadjutor of New York

The Right Reverend Allen K. Shin
Bishop Suffragan of New York

The Reverend Canon Victor H. Conrado
Canon for Congregational Vitality and Formation

The Reverend Canon Charles W. Simmons
Canon for Ministry

The Reverend Canon Nora Smith
Canon for Transition Ministry

The Reverend Megan E. Sanders
Coordinator, EDNY Young Adult Network

Deacons

The Reverend Deacon George Diaz
Saint Mark's Church-in-the-Bowery, Manhattan

The Reverend Deacon Ann Douglas
All Saints' Church, Briarcliff Manor

The Reverend Deacon Wilson Estil
Congrégation Haïtienne du Bon Samaritain, Bronx

The Reverend Deacon Hyacinth Lee
Trinity Saint Paul's Church, New Rochelle

The Reverend Deacon Robin Newman
Saint Luke's Church, Bronx

Lay Eucharistic Ministers

Cindy McCloskey
Church of the Ascension, Staten Island

Janine Thwaite
Saint Peter's Church, Peekskill

Readers

In Order of the Readings

Alesha Graham
Saint Mark's Church-in-the-Bowery, Manhattan

Basil Paterson
Saint Martin's Church, Manhattan

Leaders of the Prayers

In Order of the Intercessions

English, Emily Francis
Church of the Crucifixion, Manhattan

Yoruba, Jude Afere
Saint Luke's Church, Bronx

Haitian Creole, Valerie Cheriél
Haitian Episcopal Church of the Good Samaritan, Bronx

Cantonese, Elis Lui
Christ Church, Bronxville & Berkeley Divinity School at Yale

English, Thomas Wernham VII
Saint Philip's Church, Manhattan

French, Evelyn Barry
*Congregation of Saint Saviour at the Cathedral Church
 of Saint John the Divine, Manhattan*

Spanish, Jeanine Tamara
La Iglesia de Buen Pastor/Good Shepherd, Newburgh

German, Rebekkah Bek
*Congregation of Saint Saviour at the Cathedral Church
 of Saint John the Divine, Manhattan*

Garufuna, Irma Machado
La Iglesia de Buen Pastor/Good Shepherd, Newburgh

American Sign Language, Rebecca Aranow
Saint Ann's Church for the Deaf, Manhattan

English, The Reverend Nelson Mendoza
Church of Our Savior, Manhattan

Leader of the Confession

Angela Brown
Saint Andrew's Church, Manhattan

Musicians

Jeanne Otis, *Coordinator of Music and Liturgy*

Chris Almeida
 Marion Cowings
 Joshua Coyne
 Justin Dehnert
 Devon Grandison
 Patience Higgins
 Jay Hoggard
 Malik Jardine
 Kim Kalesti
 Dorian Lake
 Jae Lee
 Charles Lovell
 Ayodele Maakeru
 Tara Nachtigall
 Naomi Randolph
 Bim Strasberg

Darrell Smith, Ph.D. &
 The Youth Big Band
 of Jazz House Kids

Ariana Sowa, *Alto Sax*
 Ben Sherman, *Tenor Sax*
 Shania Persuad, *Baritone Sax*
 Shawn Persuad, *Trumpet*
 Elijah Allen, *Trumpet*
 Kevin Mcgertricks, *Trombone*
 Zohar Cabo, *Piano*
 Ben Linietsky, *Bass*
 Jonathan Araujo, *Drums*

Jana Ballard & the Christ Church Community Youth Choir
 of Christ Church New Brighton, *Staten Island*
 The Reverend Trevor R. Babb, *Rector*

Parishes Participating in the Festival Choir

Christ Church Riverdale, *Bronx*
 Christ Church New Brighton, *Staten Island*
 Congregation of Saint Saviour at the Cathedral Church
 of Saint John the Divine, *Manhattan*
 Christ Church New Brighton, *Staten Island*
 Church of Christ the King, *Stone Ridge*
 Church of the Heavenly Rest, *Manhattan*
 Church of the Intercession, *Manhattan*
 Church of Saint Edward the Martyr, *Manhattan*
 Holy Cross Church, *Iglesia de la Santz Cruz, Kingston*
 Saint Andrew's Church, *Manhattan*
 Saint Andrew's Church, *New Paltz*
 Saint Augustine's Church, *Manhattan*
 Saint Clément's Church, *Manhattan*
 Saint Mark's Church-in-the-Bowery, *Manhattan*
 Saint Martin's Church, *Manhattan*
 Saint Phillips Church, *Manhattan*

Dancers

Yvonne Curry
 AC Lincoln
 Rita Tuitt

Ushers

Amelia V. Anderson
 Mark Graham
Saint Mark's Church-in-the-Bowery, Manhattan

Neal Baker
 Louise Hannibal Boyce
 Monica Lawrence
Saint Philip's Church, Manhattan

Kolu Baysah
Christ Church Riverdale, Bronx

Mariko Endo
 Kyoko Toyama
*Congregation of Saint Saviour
 at the Cathedral Church of Saint John the Divine,
 Manhattan & Metropolitan Japanese Ministry*

Timothy Farrell
 Harry Johnson
 Linda Lees
 Kelly Smith
*Congregation of Saint Saviour at the Cathedral Church
 of Saint John the Divine, Manhattan*

Stephanie Harris
 Sylvanie Turner
Saint Simeon's Church, Bronx

Vergers

Sandy Burrell, *Saint Luke's Church, Bronx*
 Deborah E Hope, *Trinity Wall Street, Manhattan*
 Wendy Range, *Saint Bartholomew's Church, Manhattan*
 Walter Roberts, *Parish of Christ the Redeemer, Pelham*
 Joel Spearman, *Cathedral Church of
 Saint John the Divine, Manhattan*

Parishes Sending Acolytes

All Saints' Church, *Manhattan*
 Cathedral Church of Saint John the Divine, *Manhattan*
 Church of the Good Shepherd, *Bronx*
 Church of the Holy Innocents, *Highland Falls &
 Saint Mark's Chapel, Fort Montgomery*
 La Iglesia del Buen Pastor/Good Shepherd, *Newburgh*
 Saint Bartholomew's Church, *Manhattan*
 Saint Mark's Church-in-the-Bowery, *Manhattan*
 Saint Michael's Church, *Manhattan*
 Saint Simeon's Church, *Bronx*
 Trinity Wall Street, *Manhattan*

Ministers of Ceremonies

Peter Ennis

Lorraine Simmons

*Cathedral Church of Saint John the Divine***Production Manager**

Zackary Mellert

*Cathedral Church of Saint John the Divine***American Sign Language Interpreters**

Patrice Harrington

Bernadine Virani

Spanish Interpreter

Juan Teran

Participating Congregations and OrganizationsAll Angels' Church, *Manhattan*All Saints' Church, *Manhattan*Cathedral Church of Saint John the Divine, *Manhattan*Christ Church Riverdale, *Bronx*Church of the Crucifixion, *Manhattan*Church of the Good Shepherd, *Bronx*Church of the Heavenly Rest, *Manhattan*Church of the Holy Innocents, *Highland Falls &*Saint Mark's Chapel, *Fort Montgomery*Church of the Mediator, *Bronx*Church of the Transfiguration, *Manhattan*Congregation of Saint Saviour at the Cathedral Church
of Saint John the Divine, *Manhattan*Grace Church, *Ossining*Grace Church/La Gracia, *White Plains*Holyrood Church/La Iglesia de Santa Cruz, *Manhattan*La Iglesia de Buen Pastor/Good Shepherd, *Newburgh*Saint Ambrose Church, *Manhattan*Saint Ann's Church, *Bronx*Saint Andrew's Church, *Manhattan*Saint Barnabas' Church, *Ardsey*Saint John's Church (Wilmot), *New Rochelle*Saint John's Memorial Church, *Ellenville*Saint Joseph's Episcopal/Anglican Church, *Bronx*Saint Luke's Church, *Bronx*Saint Margaret's Church (Longwood), *Bronx*Saint Mark's Church-in-the-Bowery, *Manhattan*Saint Martin's Church, *Manhattan*Saint Mary's Church (Manhattanville), *Manhattan*Saint Michael's Church, *Manhattan*Saint Paul's Church, *Spring Valley*Saint Peter's Church, *Peekskill*Saint Philip's Church, *Manhattan*Saint Simeon's Church, *Bronx*Trinity Wall Street, *Manhattan*

The Bishop's Staff

Community at the Crossing,

Cathedral Church of Saint John the Divine, Manhattan

Episcopal Church Women, New York Chapter

Metropolitan Japanese Ministry

Mount Hebron Baptist Church, *Bronx*

The Order of the Daughters of the King, Province II

Richmond Interparish Council

Union of Black Episcopalians

ABOUT THE PREACHER: THE REVEREND YEJIDE PETERS PIETERSEN

THE REVEREND YEJIDE PETERS PIETERSEN is the Associate Dean and Director for Formation of Berkeley Divinity School at Yale. A graduate of The University of Michigan (B.A.) and Yale University (M.Div.). She previously served as vicar of St. Chad's with St. Mary's and St. Alkmund's in Shrewsbury, England. While in England, Yejide also served as a founding member of the Diocese of Lichfield's Racial Justice and Inclusion Task Group.

Yejide's experience also includes nine years as rector of All Saints' Episcopal Church in Briarcliff Manor, NY, associate rector of St. Stephen's Episcopal Church in Richmond, VA, and board leadership in organizations such as Forward Movement and Rural Migrant Ministries. In addition, she has served as a speaker for a number of local, national, and international events, including The National Cathedrals Conference (Newcastle, UK, 2022).

ABSALOM JONES COMMEMORATION PLANNING COMMITTEE

Carla Burns

Co-Chair, Church of the Holy Innocents, Highland Falls

Earl K.D. Francis

Co-Chair, Saint Andrew's Church, Manhattan

The Reverend Canon Victor H Conrado

Bishop's Liaison to the Committee

Tivuan Cooper

Saint Bartholomew's Church, Manhattan

Joshua Coyne

Holy Trinity Church (Inwood), Manhattan

Justin Dehnert

Church of Saint Edward the Martyr, Manhattan

Peter Ennis

Cathedral Church of Saint John the Divine, Manhattan

Louise Hannibal-Boyce

Saint Philip's Church, Manhattan

Harry Johnson

Congregation of Saint Saviour at the Cathedral Church of Saint John the Divine

Myra Langford

Saint Andrew's Church, Manhattan

The Reverend Canon Steven Lee

Cathedral Church of Saint John the Divine, Manhattan

Zackary Mellert

Cathedral Church of Saint John the Divine, Manhattan

The Reverend Dr. Allison Moore

Saint Andrew's Church, New Paltz & SUNY New Paltz, SUNY Ulster

Jeannine Otis

Saint Mark's Church -in -the-Bowery, Manhattan

The Reverend Canon K. Jeanne Person

Cathedral Church of Saint John the Divine, Manhattan

Diane B. Pollard

Church of the Heavenly Rest, Manhattan

Jean Ballard Terepka

Saint Michael's Church, Manhattan

Roberta Todd

Christ Church Riverdale, Bronx

Kyoko Toyama

Congregation of Saint Saviour at the Cathedral Church of Saint John the Divine, Metropolitan Japanese Ministry

Mabel Wernham

Saint Philip's Church, Manhattan

We remember with gratitude William E. Randolph, Jr., who with Jeannine Otis co-directed the music for the annual Absalom Jones Commemoration from its initial service at the Cathedral in 2012 through 2021. Bill entered the greater life in 2021, yet his spirit still resides in our celebration.

MUSIC PLANNING SUBCOMMITTEE

Jeannine Otis, *Coordinator of Music and Liturgy*

Saint Mark's Church -in -the-Bowery, Manhattan

Joshua Coyne

Holy Trinity Church (Inwood), Manhattan

Justin Dehnert

Church of Saint Edward the Martyr, Manhattan

Malik Jardine

Trinity Wall Street, Manhattan

Jae Lee

Church of Saint Matthew and Saint Timothy, Manhattan

Charles Lovell

Saint Philip's Church, Manhattan

Darrell Smith, Ph. D.

Jazz House Kids, Montclair, NJ

ABSALOM JONES, PRIEST (1746–1818)



ABSALOM JONES was born enslaved to Abraham Wynkoop, a wealthy Anglican planter, in 1746 in Delaware. He was working in the fields when Abraham recognized that he was an intelligent child and ordered that he be trained to work in the house. Absalom eagerly accepted instruction in reading. He also saved money he was given and bought books (among them a primer, a spelling book, and a bible). Abraham Wynkoop died in 1753 and by 1755 his younger son Benjamin had inherited the plantation. When Absalom was sixteen, Benjamin Wynkoop sold the plantation and Absalom's mother, sister, and five brothers. Wynkoop brought Absalom to Philadelphia, where he opened a store and joined St. Peter's Church. In Philadelphia, Wynkoop permitted Absalom to attend a night school for black people operated by Quakers, following the tradition established by abolitionist teacher Anthony Benezet.

At twenty, with the permission of their masters, Absalom married Mary Thomas, who was enslaved to Sarah King, who like Wynkoop worshipped at St. Peter's. The Rev. Jacob Duche performed the wedding at Christ Church. Absalom and his father-in-law, John Thomas, used their savings and sought donations and loans primarily from prominent Quakers in order to purchase Mary's freedom. Absalom and Mary worked very hard to repay the money borrowed to buy her freedom. They also saved enough money to buy property and Absalom's freedom. Yet Wynkoop repeatedly refused Absalom's request to buy his freedom. Absalom persisted, however, because as long as Absalom was enslaved, Wynkoop could take his property and money. Finally, in 1784, Wynkoop relented and freed Absalom by granting him a manumission. Absalom continued to work in Wynkoop's store as a paid employee.

Absalom left St. Peter's Church and began worshipping at St. George's Methodist Episcopal Church. He met Richard Allen who had been engaged to preach at St. George's and the two became lifelong friends. Together, in 1787, they founded the Free African Society, a mutual aid benevolent organization that was the first of its kind organized by and for black people. Members of the Society paid monthly dues for the benefit of those in need. At St. George's, Absalom and Richard served as lay ministers for the black membership. The active evangelism of Jones and Allen greatly increased black membership at St. George's. The black members worked hard to help raise money to build an upstairs gallery intended to enlarge the church. The church leadership decided to segregate the black worshippers in the gallery, without notifying them. During a Sunday morning service, a dispute arose over the seats black members had been instructed to take in the gallery and ushers attempted to physically remove them by first accosting Absalom Jones. Most of the black members present indignantly walked out of St. George's in a body.

Prior to the incident at St. George's, the Free African Society had initiated religious services. Some of these services were presided over by The Rev. Joseph Pilmore, an assistant at St. Paul's Episcopal Church. The Society established communication with similar black groups in other cities. In 1792, the Society began to build the African Church of Philadelphia. The church membership took a denominational vote and decided to affiliate with the Episcopal Church. Richard Allen withdrew from the effort as he favored affiliation with the Methodist Church. Absalom Jones was asked to provide pastoral leadership and after prayer and reflection he accepted the call.

The African Church was dedicated on July 17, 1794. The Rev. Dr. Samuel Magaw, rector of St. Paul's Church, preached the dedicatory address. Dr. Magaw was assisted at the service by The Rev. James Abercrombie, assistant minister at Christ Church. Soon thereafter, the congregation applied for membership in the Episcopal Diocese of Pennsylvania on the following conditions: 1) that they be received as an organized body; 2) that they have control over their own local affairs; and 3) that Absalom Jones be licensed as lay reader, and, if qualified, ordained as minister. In October 1794, the congregation was admitted as the African Episcopal Church of St. Thomas. The church was incorporated under the laws of the Commonwealth of Pennsylvania in 1796. Bishop William White ordained Jones as deacon in 1795 and as priest on September 21, 1802.

Jones was an earnest preacher. He denounced slavery and warned oppressors to "clean their hands of slaves." To him, God was the Father, who always acted on "behalf of the oppressed and distressed." But it was his constant visiting and mild manner that made him beloved by his congregation and by the community. St. Thomas Church grew to over 500 members during its first year. The congregants formed a day school and were active in moral uplift, self-empowerment, and anti-slavery activities. Known as "the Black Bishop of the Episcopal Church," Jones was an example of persistent faith in God and in the Church as God's instrument. Jones died on February 13, 1818.

Today, we also remember



ENMEGAHBOWH (JOHN JOHNSON), PRIEST (c. 1813–1902)

A MEMBER of the Chippewa (Ojibwe Nation), Enmegahbowh was the first indigenous Episcopal priest. His name means “One Who Stands Before His People.” Born in Canada, he was raised in the Midewiwin traditional healing way of his grandfather and the Christian religion of his mother.

Upon baptism, he took the English name John Johnson. He came to the United States as a Methodist missionary in 1832, yet later became an Episcopalian. He helped to found St. Columba Mission, an Ojibwe community on Gull Lake in Crow Wing County, Minnesota, later moved to the White Earth Indian Reservation. In 1867, Bishop Henry Benjamin Whipple of Minnesota ordained Enmegahbowh a priest, and together they ministered among and advocated for First Nations people. Enmegahbowh brought the language and customs of the Ojibwe into the Episcopal Church’s worship life and helped to shape its mission strategy and policy with respect to indigenous people.



FLORENCE LI TIM-OI, PRIEST (1907–1992)

THE Reverend Florence Li Tim-Oi was the first woman to be ordained a priest in the Anglican Communion, for the Diocese of Diocese of Hong Kong and Macau in 1944. It was the church’s need that led to her ordination. In the Second Sino-Japanese war, part of World War II, Li-Tim Oi was serving as a deaconess among refugees in Macau. The Japanese occupation of Hong Kong and parts of China had made it impossible for Anglican priests to get to Macau, where there was no resident priest. As the only clergy person in her community, she was already performing most of the ministries of a priest, so her bishop, recognizing her authentic vocation and determined for his people to receive the sacraments of the Church, bestowed upon her priestly orders. It would be nearly thirty years later that the diocese became the first in the Anglican Communion officially to approve the ordination of women to the priesthood.



PAULI MURRAY, PRIEST (1910–1985)

A WRITER, lawyer and educator, the Reverend Dr. Pauli Murray became, in 1977, the first African American woman ordained to the priesthood in the Episcopal Church. She also was the first African American to be awarded a Doctor of Juridical Science from Yale University Law School. Lawyer and educator, Pauli Murray became the first African American woman ordained to the priesthood in the Episcopal Church. Born Anna Pauline Murray in Baltimore, she was an early civil rights activist, committed to dismantling barriers of both race and gender.

An early civil rights activist, Murray was committed to dismantling barriers of both race and gender. She originated the idea of “Jane Crow”, alluding to the Jim Crow laws that enforced racial segregation, and argued effectively for both civil and women’s rights. Murray’s 1950 book *States’ Laws on Race and Color* was called the “bible of the civil rights movement” by Thurgood Marshall, and Ruth Bader Ginsberg named Murray as a co-author of the brief that led to the US Supreme Court decision in *Reed v. Reed* (1971), when the Equal Protection Clause was first applied to a sex discrimination case. Murray was also a founding member of the National Organization for Women. Her extensive bibliography includes not only writings on law, but also a volume of poetry, *Dark Testament*, and two memoirs.



BARBARA HARRIS, BISHOP (1930–2020)

THE Right Reverend Barbara Clementine Harris became, in 1989, the first woman to be consecrated a bishop in both the Episcopal Church and the worldwide Anglican Communion. A prominent feature of her ministry was social justice advocacy.

A lifelong Episcopalian, Harris’ work before ordination was in public relations. During this time, she took part in the civil and women’s rights movements and was an early member of the Union of Black Episcopalians, founded in 1968. She also served as the crucifer for the controversial ordinations in 1974 of “the Philadelphia 11”, the first women ordained as priests in the Episcopal Church. Soon afterward, Harris decided to pursue the priesthood herself and was ordained in 1980. After parish and prison ministry, Harris served as executive director of the Episcopal Church Publishing Company and of *The Witness*, a socially progressive Episcopal magazine. Then, in 1989, despite opposition by the Archbishop of Canterbury and many conservatives across the Anglican Communion, Harris was consecrated Suffragan Bishop for the Diocese of Massachusetts. As bishop, she continued to advocate for the poor and marginalized, and her ministry inspired myriads of women, people of color, queer people, and others to dedicate themselves to the Church’s ministry.

ASSOCIATED ORGANIZATIONS & ACTIVITIES

UNION OF BLACK EPISCOPALIANS



THE Union of Black Episcopalians (UBE) serves to eliminate and neutralize racism as a causative agent of “dividedness”—estrangement and separation among and between the children of God. The UBE’s goals are to reform the practices, policies, procedures, and systems that impede the effective participation of Black Episcopalians, and all Episcopalians of color, within the Episcopal Church. The mission of UBE is to seek transformation for all members of our Church away from “dividedness” and toward “togetherness” within the corporate and spiritual body of Christ. For more information about the UBE, visit: www.ube.org.

ANTI-RACISM COMMITTEE



THE Diocese’s Antiracism Committee is grounded in the belief that we are all one race, the human race created in the image of God. We recognize that the sin of racism stands in the way of fully living the life of Christ. It is our mission to name racism where it occurs and

oppose it on all levels, whether in individuals, governments, the Church, or economic systems. Our antiracist initiatives include antiracism workshops. We also recommend antiracist resources, conduct a speaker series, and sponsor book discussions.

The purpose of the antiracism workshops is to help us become aware of how the sin of racism impacts all of our lives, and how we all unconsciously and consciously participate in racist systems. The workshops are required for clergy of the diocese and those seeking election as Diocesan leaders. We generally conduct three workshops a year. All workshops require pre-work that includes viewing videos and completing online exercises. Dialogue is the foundation of the workshops: we use group exercises as we examine together scientific and historical evidence concerning the origins of the concept of race and its legacy.

To learn more about the Antiracism Committee and the workshops, visit bit.ly/48N23PH.

REPARATIONS COMMISSION



THE Diocese’s Reparations Committee was created by the 330th Diocesan Convention in response to three 2006 General Convention resolutions calling on dioceses to respond to the Transatlantic Slave Trade and its aftermath of segregation and

discrimination. The committee was upgraded to commission status in 2022. Our definition of Reparations: Reparations is the process to remember, repair, restore, reconcile, and make amends for wrongs that can never be singularly reducible to monetary terms. The process of reparations is “an historical reckoning involving acknowledgement that an offense against humanity was committed and that the victims have not received justice” (Quote by Bernice Powell Jackson). For more information, visit: reparations.diocesen.org.

NEW YORK EPISCOPAL FEDERAL CREDIT UNION



THE NYEFCU is an independent, federally accredited and insured credit union that, beginning in February 2024, will provide banking services to meet the needs of all members of our diocese, especially the marginalized and unbanked among us. Membership

is open to all parishes and individuals of our diocese across every ministry setting, as well as to those served by local outreach programs. The banking services initially will include affordable checking, mobile banking, and low-cost personal loans. After the launch this month, additional banking services will become available the year. By becoming a member, individuals and parishes can participate in safe and convenient banking in support of economic justice. To learn more, take home today a brochure available at this service or visit: nyefcu.org.

BLACK PRESENCE PROJECT



THE purpose of the Project is to publish stories and narratives about the rich and complex experience of people of African descent within our Diocese, from the colonial era to the present. The Project’s website provides witness to the four centuries of black presence, ministry, and

leadership in churches and other settings across the Diocese. Over time, the material on the website will continue to build, creating a shared public and spiritual space for truth-telling. We invite you to join the Project: You can begin by visiting the website to learn about black presence in our Diocese and by exploring, or further researching, your own ministry setting’s history. Visit blackpresence.episcopalny.org.



**YOUR PARTICIPATION
IS NEEDED FOR
OUR DIOCESAN YOUTH VOTER
EDUCATION & REGISTRATION
PROJECT**



**Union of Black Episcopalians, New York Chapter, working with
The League of Women Voters and The Episcopal Diocese of
New York, is spearheading an initiative to empower young
people to engage civically through voter education and a voter
registration drive.**

**New York State law requires local boards of education, BOCES, charter
schools, and non-public schools to adopt policies to promote student
voter registration and pre-registration.**

KEY PROJECT COMPONENTS:

1. Establish a team in your congregation.
2. Attend the League of Women Voters' virtual training on how to engage with schools in your community, particularly the youth.
3. Identify a high school near your church to start the project in early Spring of 2024.
4. Support and content material to be used in schools provided by local League of Women Voter chapters.



**LET'S EMPOWER YOUTH
JOIN US!**



ASKING FOR LESS THAN TEN HOURS OF YOUR TIME

For more Information
Click [here](#):

Register:



Put in your browser:

<https://bit.ly/3PNb16G>

YOUTH EDUCATIONAL MATERIAL ON BLESSED ABSALOM JONES

Sunday School Material:

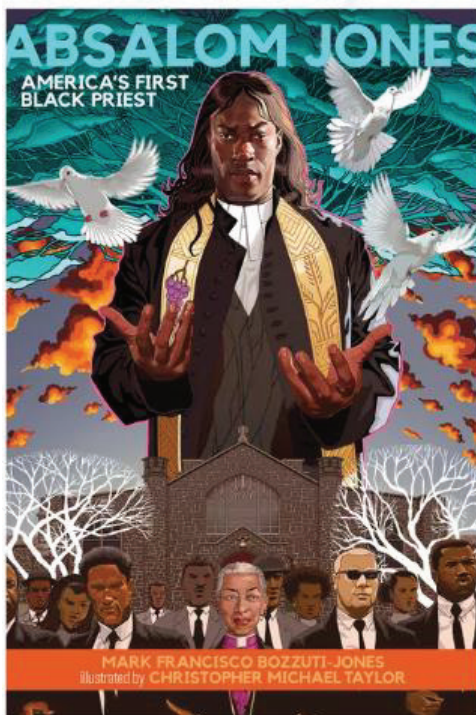
Located in the Black Presence in the Episcopal Diocese of New York website

Record: **THE COMMEMORATION OF ABSALOM JONES AT THE CATHEDRAL CHURCH OF SAINT JOHN THE DIVINE**

Link to put in your browser: <https://bit.ly/3HG2PRW>



Book for Youth:



Absalom Jones: America's First Black Priest

by Mark Francisco Bozzuti-Jones (Author),
Christopher Michael Taylor (Illustrator)
2021

The story of Absalom Jones America's first Black Episcopal priest who was enslaved is an inspiring model for living a full life of service and love.

This book, appropriate for children but engaging enough for adults, begins by describing the reality of slavery during Jones's life. Absalom Jones purchased his wife's freedom before his own and dedicated himself to living the Christian faith. Through the difficulties and challenges of his time, he answered the call to serve the church and was ordained a priest and deacon to serve the first Black Episcopal Church in the United States.

Formats: paperback and kindle

The first Black priest in the Anglican Communion continues to be one of the most important historical figures in the Episcopal Church. As the church pays attention to its own sins of racism, this book offers encouragement, guidance, hope, and inspiration. Jones's life is an example of what it means to follow Jesus through faithful, courageous, and selfless living of the way of love.

CLERGY

The Right Reverend Andrew ML Dietsche, D.D.
Bishop of New York

The Right Reverend Matthew F. Heyd
Bishop Coadjutor of New York

The Right Reverend Allen K. Shin
Bishop Suffragan of New York

The Right Reverend Mary D. Glasspool
Bishop Assistant of New York

The Very Reverend Patrick Malloy, Ph.D.
Dean of the Cathedral

The Reverend Canon Steven Lee, M.Div.
Vicar

The Reverend Canon Eva Suarez, M.Div., M.S.W.
Canon for Community Engagement

The Reverend Deacon Kenton J. Curtis, M.S.W., Deacon

CATHEDRAL MUSIC STAFF

Kent Tritle, M.M., Director of Cathedral Music

Daniel Ficarri, M.M., Associate Director of Music and Organist

Bryan L. Zaros, D.M.A., Associate Director of Music and Choirmaster

Douglass Hunt, Organ Curator

Jacob Gruss, Organ Scholar

Ruston Ropac, Music Administrator

Jie Yi, D.M.A., Music Administrator

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David Gray The Rev. Jacob Smith

Asia Laird The Rev. Caroline Stacey

John MacKinnon Frederick Wherry

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The Reverend Canon Steven Lee, Vicar

The Reverend Canon Eva Suarez,
Canon for Community Engagement

John Tiebout, Executive Director, Operations

Bill Wagner, Chief Financial and Advancement Officer

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Cathedral Community Cares, Thomas Perry, Director

Public Education & Visitor Services, Ruth Whaley, Director

Textile Conservation Laboratory, Marlene Eidelheit, Director

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Mike Best, Director, Production

Peter Ennis, Chief Sacristan

Keith Hinkson, Director, Security

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Jim Patterson, Director, Facilities & Capital Projects

Kristine Pottinger, Director, Marketing and Communications

Caroline Riley, Executive Assistant, Office of the Dean

Geoff Smith, Director, Information Technology

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Marie Howe, Poet in Residence

CATHEDRAL RESIDENCIES

David Briggs, Organist

Jason Robert Brown, Composer

I Giullari di Piazza

Judy Collins, Musician

Early Music New York

The Paul Winter Consort

Philippe Petit, High Wire Artist

The Mettawee River Theatre Company

The Forces of Nature Dance Company

Christopher Pellettieri, Stonecarver

Simon Verity, Sculptor

Greg Wyatt, Sculptor

Wayne Pearson, Photographer

Nicole Toutounji, Beekeeper

THE CONGREGATION OF SAINT SAVIOUR AT THE CATHEDRAL CHURCH OF SAINT JOHN THE DIVINE

Joan Adams, Warden

Bob Deming, Warden

DEAN EMERITUS

The Very Reverend James A. Kowalski, D.Min. (2002 - 2017)